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SABBATH IN PARIS.

To those in whose minds the stillness of the Sabbath morning and the music of the Sabbath bell, are wont to awaken emotions of peace and holy joy, the manner in which the Sabbath is regarded and spent in Paris, can excite no feelings but those of pain It has probably resulted from the tendency of the Catholic belief, seconded, or rather aggravated, by the infidelity of the Revolution. The Sabbath here is merely a *holy-day* in the modern sense of the word,—a day of rest indeed from toil, if we so choose, but a day to be devoted to amusement and recreation As the *Lord's* day, it is not known at all. All the plans of amusement for the rich refer forward to the Sabbath, as the day on which they are to be consummated. True, you may see many of the shops open, especially in the morning: and often labourers at work; but this with them is a mere question between interest and pleasure; and before the close of the day, those who in the morning were busy behind their counters, or at their labors, are usually mingling in the crowds who are seeking recreation in the public gardens, or without the barriers.

This state of things is directly fostered by the government. All those public places and institutions which can interest and amuse the people, are open on the Sabbath, and on the Sabbath only. The great gallery of the Louvre is thus open, and here the throng is immense. In passing along I have sometimes looked in, and have seen, at one time, not less than 6000 or 8000 people in the gallery and in the rooms of statuary. The waters in the gardens of the Thuileries and of the Palais Royal play only on that day. This is also the case with the great fountains of St. Cloud and Versailles. A short time since, it was announced, that the king would go from St. Cloud to Versailles on the Sabbath and dine, and that the great fountains would play. The crowd of course was immense.

What will be the result of this state of things. He only knows who has the hearts of all men in his hands. The French Protestant Church is awaking from its slumbers;—it is distributing tracts and religious publications;—it is instituting Sabbath Schools. But France, where only one in thirty is a Protestant, is not like America, where almost all are Protestants, and many are the descendants of the pilgrims. France is indeed missionary ground; and the little band of actual Christians in her bosom, need and merit the sympathy, the aid, the prayers, of all those friends of the Redeemer's kingdom, whose lot has fallen in more pleasant places, and who dwell in happier climes. *N. Y. Obs.*

The Bible made welcome in Brazil.—A letter from a Sea Captain addressed to one of the Secretaries of the Liverpool Auxiliary Bible Society, gives an account of his distributing five Bibles and 25 Testaments in the town of Santos, Brazil, not very remote from Rio Janeiro. With the exception of two which he gave away, he sold all the Testaments at two shillings (of our money) each, and says, "It is my opinion, that twice if not thrice the number would soon have been disposed of, had I possessed so many. I was given to understand that the Scriptures were very scarce; and was requested, if I ever returned, to bring more. Though the town is but small, they have two schools, which are very well attended: and I was informed that most of the New Testaments were intended for boys attending those schools. I was happy to hear, that, by these, a few copies at least would be brought into public notice, which will, I hope increase the demand." *Ib.*

AN EX-CATHOLIC MINISTER.

The Rev. Mr. Hogan—It is generally known that this personage, who once made so great a stir in the Catholic congregation of Philadelphia, afterwards threw aside the gown in disgust, got married, and settled in Charleston. We learn that he lately came on the fashionable tour to the north, and has been cutting a few fantastic tricks in New Jersey. Having entered into some dispute, the cause of which is not stated, and is of no consequence, he concluded by challenging his antagonist to a duel. The latter, instead of appearing at the time specified with weapons, second and surgeon, as usual on such occasions, brought a warrant, backed by a constable, to arrest the ci-divant preacher, for challenging against the statute "in such case made and provided." The latter cocked his pistol, set the officer at defiance, and escaped to this city. Here he was thrown into bridewell as a fugutive from justice. Efforts were made to liberate him, but without effect. At last, by some arrangement, he was released and shipped on board of a Liverpool packet. After setting sail, he told the captain he had been forced to embark, and threatened to prosecute if he was not permitted to return in the pilot boat. After some words on the subject, he was transferred, by his own request, to the ship President, bound out for Charleston, and is now probably at that place. We perceive by one of the morning papers that a reward is offered for his apprehension and delivery to the authorities of New Jersey. *N. Y. Statesman.*

FREE AND SLAVE STATES.

Mr. Clay, in his speech at Lewisburg, made the following remark: "The slave holding states cannot forget that they are now in a minority, which is in a constant relative diminution, and should certainly not be the first to put forth a principle of public action by which they would be the greatest losers"—having reference to the attempts made by the slaveholding states to unite against the free states in particular measures, which would cause the free states to unite also. On reading this sentence, we were led to reflect upon the fact there stated, that the slaveholding states are in a minority.—The free states are, Maine, New Hampshire, Massachusetts, Vermont, Rhode Island, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, Ohio, Indiana, and Illinois— 13. The slaveholding states are, Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana, Tennessee, Kentucky, and Missouri:—11 In Congress, in the Senate, the free states have 26 members, in the House of Representatives, 124; in the Senate the slaveholding states have 22 members, in the House of Representatives, 89. Thus, should the subject of slavery ever be made the landmark of parties in the United States, the slaveholding states would be in the minority, both numerically and in Congress. This situation of things, while it offers no inducement to magnanimous minds in the free states to assume authoritative airs, certainly ought to induce the people of the slaveholding states to abstain from their endeavors to unite against the former, and to be more conciliating and compromising in their deportment towards them. *Balt. Pat.*

A sad Mistake—A rattle snake was about a fortnight since, discovered in the canal at Warwasink, by an emigrant from the land of St. Patrick, who supposing it to be an eel, without any ceremony grappled it, exclaiming, "An ale! an ale, by the powers!" Some bystanders soon undeceived him, when it was ascertained he had been bitten three times by the poisonous reptile. By a timely application, however, the poison was extracted.—*Sullivan Whig.*

Judicious Appropriation—At the late term of Court of the County of Essex held in this town, the Grand Jury unanimously voted that their fines, &c amounting to *two dollars and eighty-seven cents*, be given to the Essex County Sabbath School Society, to aid that institution in their benevolent operations to instruct and improve the rising generation. *Newark Sentinel.*

Temerity Punished.—At Norfolk, Con. a young man was bitten by a rattle snake to which he foolishly exposed himself. A letter thence, says:

"Though the wound was but little more than the prick of a needle, the venom was inserted, and the man was soon in a perfect agony. From head to foot; the whole arm is swollen prodigiously, and the question of life and death, in spite of medical aid, is still doubtfully pending" *Conn. Obs.*

Mail Robery.—The Raleigh, N. C. Register of Sept. 15th says. On Tuesday morning last, just before day, the Northern stage was robbed of its baggage when within a few miles of Louisburgh, on its way south. There were several passengers, all of whom probably would have lost their trunks, but the driver fortunately discovered what was going on, stopped the stage and pursued the villains. They succeeded however in carrying off one trunk, belonging to a gentlemen of Charleston, S. C. which contained amongst other valuables, 100 dollars in specie.

Friendship—The friendship which is formed insensibly, and without professing much, is generally lasting.

From the New-York Observer.

DR. ALEXANDER'S SERMON.

A Sermon preached in the chapel of Nassau-Hall, August 13, 1826 *By Archibald Alexander, Published at the request of the students of the College.* Princeton Press, 1826—pp. 41.

The friends of virtue and piety hail with satisfaction every attempt to imbue the minds of the young and inexperienced with just notions of morality. In a College, youth are surrounded with danger; and he who faithfully warns them of it, and endeavours to point out the way of escape from it, acts the part of a true friend

The sermon above mentioned, was preached with particular reference to a class about to leave the institution of Nassau Hall, and go forth into the world, perhaps even more exposed to danger than while they continued within the walls of their Alma. How important that they should carry with them rules of conduct, which, like the mariner's chart and compass, would be able to direct them safely through the voyage of life!—To point out these is the author's aim, and he deserves their warmest thanks for the fidelity with which he has done it.

The foundation of the discourse is that important inquiry, "Wherewithal shall a young man cleanse his ways?" with the answer, "By taking heed thereto according to thy word;" as found in Psalm cxix: 9. After a few introductory remarks, the author observes, "The question here proposed implies two things: first, that moral purity is a desirable and excellent thing;" and 2dly, "That it is an acquisition attended with considerable difficulty." After a brief illustration of the first proposition, he mentions, under the second, some difficulties in the way of living virtuously—such as the strength and impetuosity of the passions seated in the bosoms of youth—want of experience, and disinclination to profit by the counsel and experience of others—levity of temper, and the maxims, fashions, spirit, and general current of opinion and practice in the world.—The author then passes to the answer. He shows the insufficiency of education—of mere morality—of various and extensive acquirements—of an active life—and proposes as worthy of the deepest consideration, the method recommended in the text. The law and conscience are proved to condemn all; then Jesus Christ, "*able to save to the uttermost,*" is recommended to their acceptance; the effects of faith in the heart are exhibited; and before the author concludes; he directs their attention to some of the leading principles of the Bible, to serve them as rules for future conduct. These are, 1. The glory of God, the end of every action 2. The fear of the Lord, which is the beginning of wisdom; or, living as seeing him who is invisible 3. Penitence, humility, and self denial. 4. They are exhorted, at all times, to be friends of religion, and not ashamed of the Gospel of Jesus Christ 5. Some hints are given, to regulate the intercourse with their fellow men; after which follows the conclusion.

Speaking of the difficulties of living virtuously, arising from the manners, fashions, spirit, &c of the world, the following just remarks are introduced. The reader will perceive that the subject is trite, yet the times call for some exhibition of public sentiment concerning it.

"There is, moreover, in the fashionable world, a spurious kind of honour, which gains over the minds of youth, an influence which predominates over every virtuous principle. True honour and virtue can never be adverse to each other; indeed, honor, when genuine, is virtue of the most refined character. It is a sure and high sense of the obligation of morality, extending even to those things, which, by persons of little refinement and sensibility, are overlooked. It is an integrity which disdains not only every thing base, but shrinks from the least touch or even appearance of corruption. A man of genuine honor would sooner lose his life than speak a falsehood, or do the least injustice to any one. In his hand you may safely confide your property, your reputation, your dearest relatives, your life; for he will never betray his trust. But this spurious honor, is a compound of pride and revenge. It contravenes, in the most palpable cases, the undoubted principles of morality. It sacrifices every thing to the gratification of a morbid, selfish sensibility. In the midst of civilized society, it has erected a cruel and barbarous system of unrelenting retaliation. For a hasty word, it dissolves all the sacred bonds of friendship, and bids its devotee sacrifice his own life, or not be satisfied until he has shed the vital blood of one whom he does not and cannot hate. It is deaf to the remonstrances of authority, and with a ruthless hand, tears asunder the tenderest ties of affection and kindred. The widow's tears and the orphan's cries, have no effect on the heart steeled with this principle. The cruel code which this false honour has established, has its laws written in blood. The man who once submits to its dominion, must habitually cherish the purpose of murdering his best friend, for a real or imaginary insult. A practice, introduced in the darkest ages of superstition, has been adopted as the only proper mode of deciding *an affair of honor*;—a practice, as unreasonable as it is cruel; a practice, which puts the injured and the injurer, into the same jeopardy of life; which, terminate as it may, has no tendency to decide any dispute on rational principles;—which involves the dearest interests of those who have had no part in the quarrel; and which, in defiance of all law, of all virtue, of all religion, of all the feelings of nature and friendship, robs society of valuable citizens, amiable families of their head and father, and parents of their beloved sons. And does a civilized, a Christian nation, tolerate such a practice as this, which, circumstanced as it is, has no parallel among the most barbarous and savage tribes? Does the strong arm of the law pursue with vengeance, the poor wretch who, in his want, is guilty of a petty larceny, and yet connive at the horrid crime of deliberate, premeditated, complicated murder? What unsophisticated mind does not burn with just indignation, at beholding grave senators, learned civilians, and distinguished officers of the government, basely submitting to such preposterous principles; and by their pestiferous example, encouraging and almost constraining the youth of our country, to become the slaves of this cruel system. Posterity will not believe the fact; or they will believe that we were a set of semi-barbarians. But it is a truth, strange and disgraceful as it may appear, that the very men who are appointed by the people to make salutary laws and to administer the government and defend the country, are often the first to trample on the most sacred principles of all law, human and divine, and unblushingly, and in open day, to be guilty of a crime far more atrocious than that, which, in nine instances out of ten, brings felons to the halter, or to the solitary dungeon. And yet these men hold up their heads, as if their hands were not stained with blood, and maintain their usual standing in fashionable society! Yes, to the disgrace of our country, and in defiance of every correct principle, the man who sheds the blood of a better man, has no occasion to seek refuge from public odium and indignation in flight. He returns to the hall of legislation, to make laws to punish petty thieves, or smugglers; or resumes his exalted seat of magistracy; or walks about with unruffled front, as though nothing out of the common course had occurred? Young men, how will you be able to keep your hands clean from the blood of your fellow men?

Now, in the midst of such a state of society, and when by a large number, who pretend to give law to the fashionable world, that young man is pursued with obloquy, who refuses to adopt this code of false honour and act upon it, how difficult will it be for him to maintain his integrity! To be wanting in honour and spirit, is a reproach the most intolerable, to the aspiring, generous and youthful mind. But I do rejoice in beliving, the time is not far remote, when this absurd, unjust, and cruel practice of duelling, shall be viewed with the utmost abhorrence, by all enlightened men; and even now the sentiments of ninety nine out of a hundred are opposed to it. And if it were not so, that young man displays far more true courage, who renounces the principle and meets the odium, than he, who from fear of contempt, perpetrates a crime, for which his own conscience must forever condemn him."

The concluding remarks are worthy the attention of all who would live virtuously and die happily.

"Permit me then to take my leave of you, by an affectionate exhortation, to pursue an upright and honourable course;—to promote religion, sound morals and social order, by all the influence of your talents and your examples;—encourage learning, and the diffusion of useful knowledge among the people. Be kind and courteous to all men, however low their condition,—patronize the deserving,—extend relief to the suffering,—frown upon vice and dissipation,—be liberal to objects of real charity, and to those of public utility. If you enter into the service of your country, let genuine patriotism govern your conduct; if you should lead a private life, always use your influence and give your vote, to place in offices of power and trust, men of ability and unquestionable integrity. One man whose heart is filled with benevolence, can do much, in a thousand ways, which cannot now be named, to promote the happiness of his fellow creatures. My last exhortation shall be in the words of the Apostle Paul; *Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.*"

CHARITY.

Charity hath been well expressed by the emblem of a naked child giving honey to a bee without wings; only, I would have one thing added, namely, holding a whip in the other hand, to drive away the drones.

Fuller.

ELOQUENCE OF WHITEFIELD.

The following description of Whitefield's preaching, is extracted from a work recently published in Boston, entitled "The Rebels:"—

There was nothing in the appearance of this extraordinary man which would lead you to suppose that a Felix would tremble before him. "He was something about the middle stature, well proportioned, and remarkable for a native gracefulness of manner. His complexion was very fair, his features regular, and his dark blue eyes small and lively; in recovering from the measles he had contracted a squint with one of them. But this peculiarity rather rendered the expression of his countenance more remarkable, than in any degree lessened the effect of its uncommon sweetness. His voice excelled both in melody and compass; and its fine modulations were happily accompanied by that grace of action which he possessed in an eminent degree, and which has been said to be the chief requisite in an orator." To have seen him when he first commenced, one would have thought him any thing but enthusiastic and glowing; but as he proceeded, his heart warmed with his subject, and his manner became impetuous and animated, till, forgetful of every thing around him, he seemed to kneel at the throne of Jehovah, and to beseech in agony for his fellow beings.

After he had finished his prayer, he knelt for a long time in profound silence, and so powerfully had it affected the most heartless of his audience, that a stillness like that of the tomb pervaded the whole house.

Before he commenced his sermon, long, darkening columns crowded the bright sunny sky of the morning, and swept their dull shadows over the building, in fearful augury of the storm.

His text was, "Strive to enter in at the straight gate, for many, I say unto you shall seek to enter in, and shall not be able."

"See that emblem of human life," said he, as he pointed to a shadow that was flitting across the floor. "It passed for a moment, and concealed the brightness of heaven from our view; but it is gone. And where will ye be, my hearers, when your lives have passed away like that dark cloud? Oh, my dear friends, I see thousands sitting attentive, with their eyes fixed on the poor unworthy preacher. In a few days we shall all meet at the judgment seat of Christ. We shall form a part of the vast assembly which will gather before his throne, and every eye will behold the Judge. With a voice whose call you must abide and answer, he will inquire whether on earth ye strove to enter in at the strait gate—whether you were supremely devoted to God—whether your hearts were absorbed in him. My blood runs cold when I think how many of you will then seek to enter in, and shall not be able. Oh, what plea can you make before the Judge of the whole earth! Can you say it has been your whole endeavour to mortify the flesh, with its affections and lusts? That your life has been one long effort to do the will of God? No! you must answer, I made myself easy in the world, by flattering myself that all would end well; but I have deceived my own soul, and am lost.

"You, O false and hollow Christians, of what avail will it be that you have done many things; that you have read much in the sacred word; that you have made long prayers: that you have attended religious duties, and appeared holy in the eyes of men? What will all this be, if instead of loving him supremely, you have been supposing you should exalt yourself in heaven, by acts really polluted and unholy?"

PITTSBURGH SABBATH SCHOOLS.

About five years ago, the Sabbath Schools of this city were in a very flourishing condition, and a harmonious Sabbath School Union of Managers and Teachers of different Christian denominations then existed, and contributed not a little to the success and prosperity of these institutions in our city and the adjacent country. But, unhappily, in consequence of some differences of opinion, this Union was marred, a number of the Schools declined, and several were discontinued. But we are happy to learn that the Schools in town have revived, and again are beginning to flourish, and that there is now a prospect of forming an extensive Union on general and sacred principles, to bring all the Schools into one bond, and form here a focus for the Western Schools. It is hoped that the Sabbath morning prayer meeting, which was once very interesting and useful, will also be revived.—The following account of a late Sabbath School Meeting, communicated for the Pittsburgh Recorder, will doubtless afford pleasure to many of our readers.

Sabbath School Meeting.—We were greatly rejoiced to witness the very general assemblage of the Sabbath Schools of this city and vicinity, in Dr. Heron's Church, on Sabbath the 24th ultimo. So large a Sabbath School meeting has not been seen in this city for several years. The whole lower floor of that very capacious church was crowded to excess by the teachers and scholars, which suggested to the pious and thoughtful mind the cheering reflection, that these numerous little immortals are training up "in the nurture and admonition of the Lord." Rev. Mr. Joyce, of Charleston, S. C. preached a very appropriate and truly eloquent sermon from Mat. xxi. 15, 16. The most profound silence and attention reigned throughout this immense concourse of youth. And while the words of life and evangelical truth flowed from the lips of the preacher, the children seemed to go along with him to that memorable period when God perfected praise by children like them, worshipping Jesus and crying in the temple, "Hosanna to the Son of David"

Surely, the large concourse of parents and auditors must have rejoiced with us at the great and animating spectatle—a whole congregation of children, worshipping Jehovah in his church below with all the decency, order, and decorum, that we are wont to expect from the aged and intelligent worshipper. Not an inharmonious voice or sound was heard, nor an ill behaved child was observed by us in a congregation of perhaps more than 1500 youth. What a triumph! what a subject of rejoicing! How much praise is due to the teachers, superintendents and officers of the schools, for their constant, unwearied care of the infant and rising population. How much ought parents and the citizens generally to cherish institutions calculated to achieve so much good at so little expense.

Rev. Joseph Patterson, the aged and constant friend of Sabbath Schools, followed Mr. Joyce, in a brief, pertinent address to the teachers. He especially inculcated the necessity of real personal piety, and of strict, unwearied, and prayerful attention to their very important dupes. He referred to the past days of rejoicing among the teachers; and as a mean of restoring the same happy spirit, he particularly recommended the re establishment of the early Sabbath morning prayer meeting; which in time past was attended with so many and important advantages. And, in conclusion, he exhorted the children to improve their vast privileges and opportunities, and, in due season, bring forth the peaceable fruits of righteousness. And Rev. Mr. Cook, of the Methodist Episcopal Church, closed the exercises of the day with a suitable address to the throne of divine grace.

In retiring, the streets were crowded with this very interesting group who are destined, one day, to be, under the blessing of God, the pillars of society, fathers and mothers in Israel, the prophets and heralds of the church of the living God.

Descend, O God of love,
  And bless our kind design;
Send thy good Spirit from above,
  And make these children thine.

O what a vast delight,
  Their happiness to see!
Our warmest wishes all unite
  To lead their souls to thee.

Pitts. Recorder.

PROTESTANTS IN ITALY.

It is gratifying to hear that after so many fruitless attempts, the Protestant religion, is making some little progress in Italy. Churches had been built in Leghorn, Venice, Bergamo, &c. &c. by the descendants of some Protestant German and French refugees, who preserved their faith pure, among all the corruptions of religion they have witnessed, and through all the persecutions they and their fore fathers have undergone. The service of the church is in Italian, which has now superseded their native languages, and it must, we think, contribute greatly to the extension of true religion, to have the gospel preached in the language of a country, where so many millions are profoundly ignorant of the Scriptures. They have also schools, where their children are duly brought up in the knowledge of the Lord. Their clergy principally come from France, and as the people are very industrious in the silk and other manufactures, they are able to pay them about $700 a year.—*Lutheran Int.*

THE REFORMER AND THE QUAKER

A country clergyman was boasting in a large company of the success he had met with in reforming his parishioners, on whom his labours, he said, had produced a wonderful change for the better. Being asked in what respect, he replied, that, when he came first among them, they were a set of unmannerly clowns, who paid him no more deference than they did to one another; did not so much as pull off their hats when they spoke to him, but bawled out as roughly and familiarly as though he was their equal; whereas now, they never presumed to address him but cap in hand, and, in a submissive voice, made him the best bow when they were ten yards distance, and styled him your reverence at every word. A Quaker, who had heard the whole patiently, made answer, 'And so, friend, the upshot of this reformation, of which thou hast so much carnal glorying, is, that thou hast taught thy people to worship thyself."

Buck.

THE
Luminary.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, OCT. 25, 1826.

Progress of the Revival in Danville and the neighbouring Churches.---We are gratified in being enabled to give the following intelligence:——At the Synodical Communion in the Danville Church, on Sabbath the 15th inst. twenty one were added to the church; making about 105, that have been added to that church since the revival commenced last spring.——At a communion in the Harrodsburgh Church on the same day, twenty were added; making ninety-three that have been added to the united Congregations of Harrodsburg and New-Providence, (under the pastoral care of Rev. Dr. Cleland) during the last year, principally since the commencement of the present revival.——The united Congregations of Paint Lick and Silver Creek, (under the pastoral care of Revd. Jas. C. Barnes) have lately been visited with the outpourings of God's Holy Spirit in a very special manner. Old professors, we are told, are much stirred up, and engaged in prayer; and a great anxiety is manifested among sinners, about the concerns of their never-dying souls. At a communion in the Paint Lick Church on Sabbath the 8th inst. twenty six were added to the church; and at a communion in the Silver Creek Church, a few weeks previous, fourteen were added; making forty in a few weeks.——At a communion in the Buffaloe Spring Church, (Stanford,) on Sabbath the 8th inst. thirteen made a profession of their faith in Christ, and were added to the Church. Here also, we are informed, the prospects are very encouraging.——At Lancaster, and in the White Oak Congregation, we also learn, that an unusual degree of seriousness and anxiety is apparent among the people.

It has been remarked, that, in most of the above mentioned places, as far as the work of divine grace can be traced and ascribed to the instrumentality of means, it has been uniformly in answer to the prayers and tears of God's children. What encouragement is this to the people of God to besiege a throne of grace with an holy violence, and an unwavering faith in the promises of the gospel. Let them come to the resolution of the prophet Isaiah; and we have no doubt the Lord would pour us out a blessing, till there should be no more room to receive it: "*For Zion's sake, I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*"

We were at Danville, during a part of the meeting of Synod, and on the communion Sabbath; and we desire to say it with thankfulness to Almighty God, that it was among the most happy seasons of our life. The solemnities of the sacramental occasion, cannot be detailed. The first table was filled with the fathers in the ministry, and the fathers and mothers in Israel. The second was set apart especially for the young converts, only about eighty of whom could find room at the table; and now was exhibited a scene that *was felt*, but cannot be described. It appeared as if the Spirit of the Lord would melt every heart in the assembly. Tears of joy and penitential sorrow, were seen to suffuse the cheeks of the fathers and the children, the aged, the middle aged, and the young; and hundreds of God's children, we believe, breathed the sentiment of the poet:

"My willing soul would stay
In such a frame as this;
And pray and sing herself away,
To everlasting bliss."

The third table was filled with the remainder of the young converts, and the middle aged professors; and at the fourth, those of the different classes, who had not found room at the previous tables, took their seats.

The sacramental services were performed, principally, by the most aged fathers in the ministry; and as far as we could interpret the language of their hearts from the appearance of their countenances, it was that of good old Simeon, when he had been permitted to embrace his infant Saviour, "*Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*"

Day of Thanksgiving, Fasting, Humiliation and Prayer.---The Synod of Kentucky, at its late session in Danville, recommended that Friday the 17th day of next month (November) be observed and set apart as a day of thanksgiving, fasting, humiliation, and prayer, by all the churches under its care. It is most ardently hoped, that this recommendation will be strictly attended to.

We intend, next week, to publish some extracts from the minutes of Synod at its late session.

CHOCTAW ACADEMY.

Communicated for the Western Luminary.

CHAHTA NATION, *Gibeon*,
15th August, 1826.

To the members of the Chahta Academy from the Chahta Nation.

My dear young friends,

I have long wished to give you a good talk, but having much business to attend to I have hitherto neglected it. You have left your country, and have gone to the Chahta Academy in Ky. to get an education I wish to give you a good talk; hear me.

You did not leave your country and go into the white people's country for nothing. But to get a knowledge of books, and when you have become learned in them, then you will have obtained the thing for which you went.

I wish you to make every effort to obtain a knowledge of the English Language, so that you can speak it and write it perfectly. Strive also to obtain that disposition of heart, which will fit you for every duty of life, and finally for the enjoyment of heaven. Walk in the paths of Wisdom, for her paths are pleasantness, and her ways are peace,—this is my advice; Listen to me.

This good talk I address to you all.—Dwell together in love, I entreat you. Do nothing that shall make you ashamed, or bring a disgrace upon you. Walk strait.—I hear that there are young men from the states who attend school with you—you will esteem and love them. Do nothing to make trouble for your teacher, nor to trouble those who prepare for you your food and clothing, and watch over you by night and by day; pain not their hearts by any bad conduct.

If you do well and conduct respectfully towards your teachers, and make good progress in all good things, then with a glad heart may you come back to your land again; your relatives will then rejoice to see you—seeing you return with a good education and disposed to walk in wisdom's ways, they will rejoice over you—your parents and sisters will clasp you in their arms and rejoice over you– then will your hearts leap for joy. But your relatives alone will not rejoice at your return and at your progress in learning—but the Chiefs and all the people also will rejoice with them.

This talk which I have given, you must put in your hearts and keep it fast—this is my desire. But if you do not listen to me, many will be the evils which will come upon you,—of these evils, the Rev. Mr. Henderson will, I hope, often remind you.—If you listen well to his instruction, and attend well to the good word which you hear from him, you will live happily and in the enjoyment of all good, until you die.

Nor is this all,—if you should receive and obey the good word of God while in this world, when you die, your spirit will go to the good land above, where you will be blessed and happy forever with your heavenly Father. This I know—and therefore I tell it to you.

From your affectionate Friend,
DAVID FOLSOM.

To the Students at Chahta Academy, Ky. Scott County.

CHOCTAW SEMINARY.

The following address was written by a young female in the Mayhew school among the Choctaws, and recited before her chief, the visitors and the mission family, at the examination of the school, July 19th, 1826. *Family Visitor.*

TO CAPT. FOLSOM.

Respected Sir,—I am happy that I have this opportunity of saying a few words to you. We rejoice to think that we have a Chief who is a friend to his people, and wishes their good, and favours the schools in the nation. Had it not been for you and the friends of missions, we think we should have been wandering about in the wilderness. We have heard poople say that the missionaries here do us no good, and now is the time for them to see if we are in the same situation that we were eight or even four years ago.

We think yon will still be a friend to help the schools all in your power; and we hope you will not be discouraged with your people. We hope God will make you instrumental in doing good to your nation.

Ladies and gentlemen, permit me to say a few words to you in behalf of the school.

We thank you for coming to attend our examination; we hope you will not be disappointed in what we are able to perform, we know we are very deficient and we are just beginning to learn.

Please to excuse all the errors you find in us. We hope you will consider that we have had but little opportunity to learn.

Now permit us as a school all as one to thank the mission family for their kindness to us in sickness and in health. You have been friends indeed. You have treated us as if we were your own children. We hope your labours will not be lost.

Please to excuse our ungratefulness to you. We ask your prayers for us now and when we are absent, that we may walk in wisdom's ways which are pleasant, and all her paths are peace.

SUSANNAH MOORE.

CHICKASAW MISSION.

Extract of a letter from the Rev. J. P. Cunningham, to the Rev. Dr. Barr, dated, Greene Co. Ala. May 18, 1826.—*Richmond Fam. Vis.*

Dear Sir,—I returned last Saturday evening from a visit to Monroe, where I had the happiness of attending the Missionary Convention, which was held at that place, the first week of this month. Many circumstances combined to render this visit peculiarly interesting to me,—to meet and commune with three of my fellow students after a separation of nearly five years—to see that piety which shown so bright at Princeton—still firm and ardent, amidst the toils and discouragements inseparable from the life of a missionary—to associate with those dear men and women to whom the grace has been *"given of preaching among the Gentiles, the unsearchable riches of Christ,"*—to behold the promising schools of native youth gathered in from the huts of savages, to be trained and sanctified we hope, for a blessed immortality—and especially to be permitted, as I was last Sabbath day week, to take my seat at the Lord's table, with Indian converts, who have been made so recently, the subjects of redeeming mercy. These and many other circumstances, dear brother, which I might mention, could not fail of exciting a glow of religious joy, in a breast where a single spark of love to the Redeemer exists.—Yes, sir, I felt truly thankful for the privilege of enjoying such a scene. You will no doubt be informed officially and in detail, respecting the subjects which came before the convention. My object in writing at present, is simply to give my cheerful testimony to the success which is evidently attending your benevolent enterprise among that nation of Indians;—it is a success, at which I have no doubt but the angels of God are rejoicing. I did not reach the station until Saturday, the 3d day of the Convention, but was greatly gratified and benefitted by that part of their proceedings which came under my observation. Such meetings among the missionaries must certainly produce the most happy effects. "As iron sharpeneth iron, so doth a man's countenance his friend." Ministers of the gospel, even in the most improved and religious parts of our country, often need the sympathy and council of each other.—Paul, that great missionary among the Gentiles, at a certain time was much *"refreshed by the coming of Titus."* To receive the counsel, tender exhortation, and warm encouragement of each other, will surely cheer their hearts, and strengthen their hands. I was delighted to see so much mutual confidence, affection and harmony prevail among these dear brethren. I felt it refreshing to my heart like the dew of Hermon. If any thing on this earth can exhibit a likeness of Heaven, it is *"those brethren who dwell together in unity."*

From all that I saw at Monroe, where I continued the best part of three days, and at Mayhew, which I visited on my way home, and spent a day—from the rapid improvement of the children in science and divine knowledge—the pleasing arrangments in the Missionary families—the flourishing condition of their little farms—the sober attention seen in their religious assemblies—from the increasing interest which the Indians take in the operations—from the fact that the gospel is now preached in the native language of the country, and especially from the blessed promise of Christ, "Lo I am with you always"—from all these assurances, I cherish the fondest hope of seeing at no distant day, some splendid triumphs of divine grace among that neglected, degraded people. Already to a certain degree, "the wilderness and solitary place is made glad." Three new members were added to the church at Monroe at this meeting—others are known to be serious.

There is however one subject which demands the immediate attention of the friends of that mission,—that is; to attain help for brother Stuart in teaching the school. In his present delicate state of health, without help is given him very soon, he must inevitably sink under the multiplicity of his labours. I have tried since my return to procure a person to go on, but have not succeeded.

I could have wished to have written something respecting the state of religion in this county, but my paper is full. The young brethren, Gray and Kennedy, recently from your state, are now labouring in the employ of our Presbytery; we like them much.

NASHVILLE, October 7.

CUMBERLAND COLLEGE.

The semi-annual examination of the Students of Cumberland College commenced on Wednesday the 27th ult. and was continued daily (with the exception of the Sabbath,) until Wednesday the 4th instant.

The several classes were examined on the Latin and Greek classics, Geography, Algebra, Elementary and Descriptive Geometry, Plane and Spherical Trigenometry, Conic Sections, Astronomy, Natural Philosophy, Chemistry, Logic, Moral Philosophy, Political Economy, Belles Letters, and Rhetoric.

The Students were closely examined on the respective branches in which they had been instructed, and gave evidences of great proficiency, and a thorough acquaintance with their studies, honorable to themselves, and to the faculty of the College. Those gentlemen who attended the examination were much gratified with the system of instruction that had been pursued, and the improvement of the students, and entertain the highest opinion of the successful labours and exertions of the Instructors of this Institution. It gives us pleasure to congratulate the public, that the great expectations formed of the usefulness and eminence of this College have been realized, and that the youth of our country have now the means of education at home, in every department of literature and science.

On Wednesday the 4th inst. the first commencement of Cumberland College since its re-orgaization was celebrated at the Presbyterian Church, in the forenoon. The following members of the senior class delivered orations, viz:

Mr. Isaac H. Erwin, on the qualification of candidates, and their manner of presenting themselves before the people; Mr. Wm. Park, on National Glory; Mr. Jno. H. Walker, Eulogy on Patrick Henry; Mr. Orville Ewing, on the advantages of History; Mr. Ebenezer I. Hume, on Honor; Mr. Geo. W. Barrow, on the fate of Genius; Mr. Geo. W. Cook, on Political Economy.

The following young gentlemen, alumni of the college, were admitted to the first degree in the arts, viz: Geo. W. Barrow, Geo. W. Cook, Isaac H. Erwin, Albert G. Ewing, Orville Ewing, Benjamin F. Foster, Ebenezer I. Hume, Joseph W. Horton, W. Park and John H. Walker.

David Barrow and James H. Foster, alumni of the College, were admitted to the second degree in the arts.

Moses Stevens, A. M. of Dartmouth College, was admitted *ad eundem.*

The honorary degree of Master of Arts was conferred on Samuel P. Black, of Rutherford county; Wm. L. Williford, of Williamson county; Levi D. Ring, of Summer county; Rev. Robert Paine, and Rev. Philip S. Fall, of Davidson county.

The degree of Doctor of Laws was conferred on the Hon. John Overton and Hon. John Haywood, of Davidson county.

The Degree of Doctor of Divinity was conferred on the Rev. Isaac Anderson, of Maryville, East Tennessee, and the Rev. Duncan Brown, of Columbia, West Tennessee.

An able and eloquent address was then delivered by the Rev. Dr. Lindsley, President of the College, which will hereafter be published.

In the afternoon several orations, and a forensic dispute, were pronounced by some of the under-graduates. The performances were all highly creditable, and gave much satisfaction to the numerous auditors.

The winter Session of the College will commence on Monday the 13th November next. *Nash. Repub.*

From the New York Observer.

FOREIGN NEWS.

A Liverpool paper contradicts the report that a change is to take place in the Editorship of the Edinburg Review.

A letter from Paris to a gentleman in Philadelphia says, "You can give the Editor of the National Gazette, for political news, the fact that Talleyrand left this capital two days since, for London, on a special and important mission, supposed to relate to the new constitution of Portugal. You will soon hear of trouble in Spain: the 'legitimates' are all alarmed at the recent procedings of Don Pedro and his constitution."

VOLUNTEERS IN THE GREEK CAUSE.—A correspondent informs us, that a party of young Englishmen, of highly respectable connexions, have just enrolled themselves in the Greek service, under the auspices of Captain Campbell, the friend of Lord Cochrane. The motives of these young volunteers are of the most generous and animated kind. Their number is at present small; between two and three hundred offers of enlistment have been made; but Captain Campbell exercises his discretionary power within such limits as will render the Greek commissions honourable.—*Lond. Globe & Traveller.*

AFRICA.—Information dated Acra July 16th, is received by an arrival at Providence, that the King of Ashantee still continues the war with the English settlements on the Gold Coast, to the detriment of all merchants, and of course to the vessels which visit that coast. He had about 10,000 men; but the English were so strong as not to fear him.

BRAZIL.—A Maranham paper of the 4th of July, gives an account of an insurrrection at Cameta, a city of Para, on the 22d of April. The insurgents, to the number of four or five hundred, commanded by one Barboza, commenced the attack in the night, and exhibited a cruelty towards their victims which had never been surpassed. The inhabitants were torn from their homes, dragged through the streets to the public squares, and there massacred. A list is given of 31 European Brazilians who were punished; some native Brazilians also, were sacrificed. On the 15th of May, Maj. Ladislao was pursued by the Insurgents, and was defeated with the loss of four pieces of cannon, 80 muskets, and more than fifty men killed, wounded and prisoners. The cry of the Insurgents was, "Death to the robbers who have come to rob us of that which is our own—Long live the Emperor."

COLOMBIA.—It may be concluded from present appearances, that the power of Gen. Paez has declined as suddenly as it rose, and that by the same means, viz. the feelings of the army. The battalion which he ordered from Caraccas, promptly disobeyed him, and marched to join Gen. Bernindez; so that the army, in which he boasted, and to which he appealed to decide the question he urged on the government, have turned against him. If he has so much faith in the doctrine that might is right, he will now have an opportunity to show it by submission.—*D. Adv.*

Letters from Carthagena, dated 14th August, received in this city, state that Gen. Bolivar had arrived at Bogota. Fourteen hundred troops had arrived at Carthagena from Panama.

MARRIED.

On Thursday evening, by the Rev. Mr. Chapman, Charles Humphreys, Esq. to Miss Elizabeth, daughter of Mr. Jonathan Rigg, of Fayette County.

In Versailes, Dr. Joseph A. Moore to Miss Eliza, daughter of the late Dr. John Watson.

In Georgetown, Dr. Wm. L. Richards to Miss Eleonora, daughter of Dr. Keen.

In Jessamine county, Mr. William S. Cleaveland to Miss Mary, daughter of the Rev. James Elmore.

DIED.

The numerous friends of Capt. *Marquis D. Richardson* will learn with deep regret that he is no more. He died on the 3d instant in Toliver County, Georgia, whither he had gone to dispose of stock fed by himself and brother.—The deceased was 34 years of age, has left a wife and four children, and many relations in this County, of which he was a native. *Reporter.*

On Tuesday last, Mrs. Payne, (late Mrs. Hunter) wife of Mr. Edward Payne of Fayette County.

SHIPWRECK OF MISSIONARIES.

Our readers will remember the mournful account of the shipwreck of the Mission Family near Antigua, in the West Indies, which we published on the 8th of April last. The following particulars of this dreadful scene, are extracted from the Journal of the Rev. Mr. Hyde, Missionary at Antigua. They will be read with interest.

Family Visitor.

Monday, May 12.—To-day our dear sister Jones was so much recovered as to justify my hearing from her own lips the almost unparalleled narrative of the wreck of the Maria. I had been waiting with some anxiety to hear the particulars from her, the only one spared to relate the sad story. The following, to the best of my recollection, forms a correct account:

After they left Montserrat Monday evening they had to pass through a most fearful night. The wind blew very hard, and the sea was unusually heavy. The day following was one of a very distressing description, but towards sunset they were fast approaching the island of Antigua.

The Captain was aware of the dangerous reefs, rocks and sands, which lie in such fearful numbers at the mouth of St. John's harbour, and endeavoured to avoid them.—The missionaries were on deck expressing their joy of supping and sleeping ashore; and the children below were singing in the cabin, in imitation of their fathers, and playing around their mothers. All now were without fear, but Mrs. Jones; and her mind, she says, was so distracted for a time with the idea that the vessel would yet be lost, that she had to pray earnestly against it However, the fear did not leave her, but these words came to her recollection, and so comforted her, that she could do nothing but repeat them to herself:

Jesus protects; my fears be gone!
What can the Rock of Ages move!

About 7 o'clock an alarm was spread suddenly through the vessel, by the cry of 'Breakers a-head! breakers a-head!' The helm was instantly put down, and the main-sail lowered, but the vessel missed stays twice, (a most unusual thing with her,) and before she wore round, she struck on the south end of the Weymouth, a dangerous reef to leeward of Sandy Island; (a long bank to the S. W. of St. John's harbour.) Had she been twice the length of herself, either to windward or leeward, she would have escaped altogether; for she would either have run between the reef and Sandy Island, or have had sea room enough in her due course; and yet it so occurred, that if the reef had been picked, in the judgment of the agent for Lloyd's, a worse place could not have been found. The brethren now rushed towards the cabin to seize their wives, their little ones, and servants. The mothers and servants snatched up the children, and rushed through the pouring flood, which was now fast filling the vessel, to the missionaries on deck. The scene was indescribable! The vessel fell on her side and filled directly.—The sailors cut away her mast, and she righted a little. They cast out the anchor, and let out the chain cable, which caused the vessel to hang a little more securely on the rocks, whilst the sea beat over her in the most terrific manner. All the passengers and crew now hung upon the bulwarks and rails of the quarter deck, up to their middle in water. Soon after she struck, the boat washed overboard, with George Lambert, a free black seaman in it The mate, Mr. Newbold, jumped after it, and happily for himself, reached it. They endeavoured to bring her back to the wreck; but could not, and were driven away to sea In the situation just stated, the passengers remained nearly one hour, calling on Him who alone could save them, and endeavouring to comfort themselves and each other with the prospect of a blissful eternity, when the waist of the vessel gave way, and precipitated all who were clinging to the rails of the quarter-deck, into the sea, viz: Mr. and Mrs. White, with their three children, Mr. and Mrs. Truscott, and child, two servants, and Mrs. Jones. Mr. Jones being next to his wife, saw her desperate situation, and made an effort to lay hold of her, in which he providentially succeeded, and drew her up so far that she got hold of the part of the wreck to which he hung, and was saved. The children as they floated on the surface of their watery grave, cried much, but the brethren and their wives calmly met their death. They cried out to them who were on the wreck, 'Farewell, the Lord bless you,' and they in return repeated the affecting 'Farewell,' and offered up the same prayer to God. 'Lord have mercy upon us,' 'God save us,' were the solemn ejaculations that now passed through the lips of the drowning brethren! In a few moments the dear children ceased to cry, and the voice of prayer was turned to endless praise. The captain now exhorted all who were still on the wreck, to come nearer to her head, as she was fast breaking up, and that part of her was likely to hold together longest, adding, 'Hold on if you possibly can until the morning, and then we shall be seen from Goat Hill Battery, and be rescued.' With this advice they were enabled to comply, though with considerable difficulty. The sea was tremendous, and the night dark! Wave followed wave in close succession, and they had frequently but just recovered their breath from the past wave, when the next took it from them again At length the greatly wished for morning arrived; but, alas! it was not to be the morning of deliverance for them. They made the best signals of distress they could, but they were not seen. They on the wreck could see people walking on the shore, but no one saw them, there was so little for the naked eye to distinguish them from the reef; and the waves ran high.—Vessels and boats passed at some distance during the day, and they unitedly and with one voice endeavoured to hail them; but the beating of the sea on the rocks, drowned their voices, so that they could not be heard. The brethren and sister Jones were, however, enabled, by the grace of God, notwithstanding all their disappointments, to stay their minds on God, and to instruct the deeply-stricken and penitent captain and sailors how to be saved. The sailors wept and prayed, whilst the missionaries pointed them to the Lamb of God, and exhorted them to add faith to penitence. Poor fellows! two of them died this day on the wreck, exhausted, but 'looking unto Jesus.' Night again came on apace, and soon enveloped them in all its dreari st gloom! Seated on a piece of the wreck, up to their breast in water; without a crumb of bread, or a drop of water having passed through their lips; the sea very rough, and the waves passing over them; each wave threatening immediate death! In this condition they held each other. If one ventured to sleep a little, another watched lest the waves should sweep him away. It was a night like the last, full of horrors. When day appeared, it was welcomed with praise to God that their eyes were permitted once more to see it, and with prayer that it might be the day of rescue; at the same time, according to Mrs Jones, their language appears to have been that of their divine master, 'Not my will, but thine be done.' Vessels and boats passed again, but they were not seen. Sometime after noon this day (Thursday) brother Hillier said he thought he could swim ashore, and thus, by the blessing of God, rescue himself, and be the happy instrument of saving them.—The brethren Jones and Oke feared, with the captain, that he was too weak, having taken nothing, to swim three miles, the istance required. He, however, still thought he could, and in the spirit of prayer, he committed himself to the deep, and they, after bidding him farewell, commended him to God. He struck off well, but in about ten minutes, sunk to rise no more, until 'the sea shall give up her dead.' One or two of the sailors also attempted to reach the shore on pieces of the wreck, but failed. Thus the survivors passed through another day of sorrows. The bodies of some of the sufferers were seen floating to-day; and the rain fell in showers around them; but sister Jones says, eagerly as they wished it, only one slight shower fell on them. She put out her tongue, and caught a few drops of rain, which refreshed her, for which she felt thankful to God. Night now approached once more, but with every appearance of its being the last; for the joints of the piece of wreck on which they were, began to open fast, and there was every appearance of its soon falling in pieces and putting an end to all their affliction. With this expectation, each was fervently engaged with God in hallowed and resigned communion. Contrary to their expectations, however, they were spared to see another day. The sea was much calmer to day (Friday) than it had before been, and about noon, brother Oke said that he would endeavour to swim ashore. Mrs. Jones was asleep, when he made the attempt, but was informed afterwards by Mr. Jones, that he was drowned soon after he got into the water, being too weak to swim far Mrs. Jones was seated on what are called, I believe, the bitts; her husband was beside her with his head leaning on her shoulder, while her hand held him by the coat collar. He began to lose the use of his legs, and his dear wife called the captain to help her to raise him, if possible, out of the water. The captain made the effort but was too weak to come to her help. Not long afterwards, brother Jones looked at his wife, and said, 'My dear, I feel a strange drowsiness! What can be the meaning of it?' She had never seen any one die, and replied, "My love, I cannot tell." Soon after, he cried out 'Come, Lord Jesus, come quickly,' and a few minutes afterwards, exclaimed, "Glory! glory!"—and blessedly entered into it. Thus he died, with his head leaning upon Mrs. Jones. She called to the captain, but received no answer, for he too, poor man, was dying. For a few minutes she held the remains of her dear husband to her breast; but soon a wave washed him from her unnerved arms, had he fell at her feet. For a few seconds she saw the body floating, and then fell into a state of insensibility. In this state she remained until rescued by Mr. Kentish and Mr. Ashford, two gentlemen, who, on hearing of the wreck through an American captain, who, it is said, passed by at noon, humanely went off without delay to render all the help they could. When she was found her face was so swelled that her head appeared almost a shapeless mass. On being touched, she came to herself, and asked what they were going to do with her? They conveyed her ashore with all possible despatch, and at the house of Mr. Kentish, she met the best of care and medical skill. Dr. Peddie was up with her all the night; bled her two or three times to keep off inflammation; and happily, under God, contrary to his own expectation, saved her life. He told me, that if she had been there two hours longer, nothing could have saved her. That she lives is a great wonder: God only could have preserved her, and to him, therefore, be the praise. She says, that it appears to her as if boats saw them three times. They pulled or sailed towards them a considerable way, and their hopes on such occasions were strongly excited. They now rejoiced over approaching deliverance; but, alas! it was joy of but short continuance, for they all either turned back, or passed them unobserved. I asked her how the sailors died? her answer was, "O, I hope that they are saved! The captain and men wept much over their sins: they were deeply humbled, and earnestly asked what they should do to be saved!" and she added, "we were so taken up with the salvation of their souls, that we seemed to forget our own danger. To the last moment of their existence, the missionaries exhorted them to look to the Lord, which they did, and there is strong ground for hope that they found mercy."

"Affliction is a pill, which, if wrapped up in patience, may be easily swallowed; but when discontent puts us upon chewing, it proves bitter and disgusting."

From the Christian Watchman.

ON COMPLIMENTARY EXPRESSIONS IN PRAYER AT THE CLOSE OF PUBLIC WORSHIP.

In your Magazine for November last, there is a communication on the subject of *praising ministers* The great impropriety, and manifest evil tendency of that practice, are, I think, there justly described Most cordially approving the sentiments contained in that Essay, I have watched with some solicitude for proofs of its good effects. If not greatly mistaken, I have already seen them. We have not so many pompous accounts of ministerial services. The language of unmeasured praise is not dealt out so freely in relation to every ordination, dedication, or missionary sermon that is preached This is as it should be. It exhibits the gratifying evidence, that a more correct taste is making its way into the Christian community.

Will you allow me, Messrs. Editors, to offer a few remarks on another evil, which somewhat prevails, and which is not less offensive to good taste, than it is to Christian piety I refer to the usage, when there is more than one minister in the pulpit of converting the last prayer into a complimentary address on the talents and zeal of the speaker. It is quite too common, in this part of worship, for brother ministers to express themselves in the following words: "We thank thee, O God, for the interesting, appropriate, and excellent discourse which thy servant has delivered." Sometimes thanks are given that "such a burning and shining light has been raised up," with the petition, "that he may shine with increasing lustre as he advances in years: and that his sun may be largest at its setting." The terms, pathetic, solemn, judicious, able, eloquent, are in frequent use Applause is occasionally administered with a little more delicacy, by informing the Lord how "agreeably the people have been entertained."

This very questionable practice has indeed become so common, that the *last* prayer is looked upon as a kind of thermometer, by which the congregation is to ascertain the degree of indifference, approbation, or astonishment, which marks the feelings of him, at least, who offers it. And should a minister dare to be singular by rising superior to this folly; should he feel a contempt for it, as altogether inconsistent with the simplicity and humility which should always characterize Christian worship, it is more than probable that his motives will be misjudged. It will be decided at once, that his feelings towards the preacher are below the freezing point.

Nor are its evil effects, by any means confined to hearers. While they are listening with anxiety, not indeed to hear "the fervent and effectual prayer," but the opinion which may be given of their favorite preacher; he himself is in danger of being lifted up with pride by ill-timed encomiums; or of being mortified by supposed neglect Ministers have been accustomed so long to this kind of compliment, that they naturally look for it, especially if they have pronounced discourses which have cost them considerable labour. What is the consequence? Why, if they do not receive the usual *quantum sufficit* of praise; and especially if they receive none at all, they feel disappointed. It will be well if there be no whisperings, no jealousies, no private inquiries, why, in the last prayer, there were so few expressions of approbation.

It is time that we have done with all this — the object of a short address to the throne of grace at the close of a sermon, should be, not to eulogize the speaker, but to supplicate the blessing of Almighty God, on what, at best, has been spoken in much weakness. Instead of directly or indirectly applauding the preacher, the earnest derire of the person who conducts the closing devotion, should be, that the gospel of Christ which has been dispensed may be the power of God unto salvation to those who have just heard it; and that they may leave the place, not so much in admiration of the preacher as in a deep and humble conviction of their own utter worthlessness.

Much more might be said, why this practice, so far as it has existed, should cease. To flatter the vanity and pride of man in any religious service is very improper. But it is peculiarly so to do it in prayer. Where I officiating as a minister in the presence of the most august assembly in the world, I would not on any account speak of them in prayer, as a respectable, talented, or dignified body of men. In the intercourse of life I would show the individuals composing this assembly, all the respect due to their worth, office, and talents; but when presenting them before God, I could only speak of them as creatures dependent upon him; as men holding responsible stations, but who can do nothing without a divine blessing; or as sinners, who like all others can have no hope of salvation except through the mercy of God in our Lord Jesus Christ. Neither should I dare while in the attitude of an humble suppliant to give glory to a minister, whatever might be his eminence. To use flattering expressions in relation either to his natural or acquired powers, would be any thing but acceptable prayer.

Besides, as it would be very indecorous and even ungenerous to show in a closing prayer our feelings of dissatisfaction towards a minister who has just spoken; and as we might do him the greatest injustice by thus publicly censuring his performance, so it would be equally indelicate to praise him to his face, and in the presence of a large congregation. There is nothing good in this practice. Its origin is not good. Its appearance is not good. Its effects are not good. Let every minister then, at least by his own example, discountenance the thing. Were I in that sacred office, I would not ask any one to pray at the close of one of my discourses, unless there was good reason to believe, that he would not so far forget the object of prayer as to offer to me the unprofitable and noxious incense of adulation. X. Y.

AN EFFICIENT UNION.

The Western Sunday School Union of the State of New-York, held its first anniversary at Utica, Sept. 6. It has *eleven* auxiliaries, or County Unions; ten of which, one in each of the counties of Cayuga, Madison, Lewis, Jefferson, Oswego, Onondaga, Chenango, Otsego, Cortland and Tompkins, have been formed since the 14th of March last. The parent society has also one auxiliary *school* in Alleghany; 2 or 3 in Herkimer; and 66 in Oneida; conducted by about 600 teachers, and containing about 3800 scholars. In the whole connexion there are, at a moderate estimate not less than 250 Schools, 1700 Teachers, and 13 000 Scholars. When we had read thus far in the Report, we involuntarily exclaimed 'O, happy section of our happy country.' But the next paragraph informed us that *all* the benefit is not to accrue in a *future* harvest; but that the labourers are reaping abundantly, even while they sow *In this first* month, of their committing the precious seed to the soil, they come with rejoicing, bringing their sheaves with them. We give their account of this gracious recompense of their toil, in the words of the Report.

"We come now with the liveliest sensations of pleasure, and we humbly trust with heartfelt gratitude, to speak of the conversions, which, during the late revivals of religion in Oneida County, have taken place in our Schools. According to the most moderate computation the number of hopeful converts among the children of the Sabbath School, is THREE HUNDRED in this single county, and of Sabbath School Teachers, not less than ONE HUNDRED What is the number in other counties, we have not ascertained. We have abundant reason for joy, that God has thus far vouchsafed to us what should always be the ultimate object of our labours. Abundant reason have we for devout and humble thanksgiving, that the imperfection of our faith, that the feebleness of our endeavours, have not frustrated the grace of God So many lambs of the lost flock, has the Good Shepherd, we have reason to hope, sought and brought home to the safe fold. So many has he rescued from the paw of the lion. "His be the glory, ours the boundless bliss."

The Depository of the society has been a fountain, from which many salutary streams have issued. In the first *ten* months, 1000 dols. worth of books were sold; in the last *two* months, as many more —The Society publish a monthly paper, and contemplate issuing a Juvenile Magazine.— They have also employed a permanent Agent, to conduct the home concerns of the Union, occasionally visiting the auxiliaries as circumstances may require.

Recorder & Telegraph.

AMERICAN TRACT SOCIETY.

We are pleased to learn that this noble institution continues to prosper. Since the anniversary meeting of the Society in May, the receipts of the Treasurer have amounted to $8,-587, which is nearly equal to the income of *last year*. The number of Tracts printed since the first of May, is precisely 800,000, which is more than the number printed during the whole of the last year. The demand for second, third, fourth and fifth editions of the Tracts already issued is so great that the printer has not been able to furnish a regular supply beyond No 134. Mr. Fanshaw, the printer employed by the Society, has now two presses moved by steam, which far surpasses presses of the common construction both in the rapidity and style of executing their work, and are particularly adapted to printing engravings. The power now employed by Mr F. on the Tracts, is equal to eight printing presses, which, according to his estimate, will create an expense for paper, printing, &c., of about 600 dollars a week, or 30 000 per year. The amount in the Treasury is now only 205 dollars, and the Society are entirely dependent upon the religious public for the means of prosecuting their great and important work.—*N. Y. Obs.*

A Person of Colour Graduated.— Among the graduates at the late Commencent of Bowdoin College, Maine, was John B. Russworm, a person of colour. It is stated in one of the papers that "he came on the stage, under evident feelings of embarassment, but finding the sympathies of the audience in his favour, he recovered his courage, and delivered one of the most interesting and loudest applauded performances of the day, on the appropriate subject of the *condition and prospect of Hayti.*" A correspondent of the Boston Centinel states, that this graduate is a person of excellent character, who has resided most of his days in Boston, and was for four years a teacher of the City African School, to the entire approbation of the School Committee. "By prudence and economy, he was enabled to lay up money sufficient, with the aid of a philanthropic gentleman who was his guardian, to defray the expenses of his education, and to leave the seminary with honour, and the kindest wishes of his tutors and classmates for his future happiness."— Some extracts from the piece which he delivered at commencement have been published, and are highly creditable to his talents and acquirements. It is said that he intends to settle in Hayti.—*Courier.*

In a notice of Gregory's Letters on the Evidence, Doctrines and Duties of the Christian Religion, just published in New York, by Messrs. G. and C Carville, the Editors of the Commercial Advertiser state the following interesting fact:

"We think the work is one of great value; and as one evidence of the correctness of this opinion, we are at liberty to state, that the principal compositor employed in printing it, who was wild and irreligious, began to reflect more seriously from day to day, as he proceeded with his work, and by the time it was completed, became hopefully pious."

POETRY.

THE AUTUMN EVENING.

Behold the western evening light,
It melts in deepening gloom;
So calmly Christians sink away,
Descending to the tomb.

The winds breathe low—the with'ring leaf,
Scarce whispers from the tree!
So gently flows the parting breath
When good men cease to be.

How beautiful on all the hills
The crimson light is shed!
'Tis like the peace the Christian gives
To mourners round her head.

How mildly on the wandering cloud
The sunset beam is cast;
'Tis like the memory left behind,
When loved ones breathe their last.

And now above the dews of night
The yellow star appears:
So faith springs in the heart of those,
Whose eyes are bathed in tears.

But soon the morning's happier light
Its glories shall restore;
And eyelids that are sealed in death
Shall wake to close no more.

THE SABBATH MORN.

Dear is the hallowed morn to me,
When village bells awake the day,
And by their sacred minstrelsey,
Call me from earthly cares away.

And dear to me the hallowed hour,
Spent in thy sacred courts, O Lord!
To feel devotion's soothing power,
And catch the manna of thy word.

And dear to me the loud "Amen,"
Which echoes through the blest abode,
Which swells and sinks and swells again,
Dies on the walls but lives to God.

And dear the simple melody,
Sung with the pomp of rustic art;
That holy heavenly harmony,
The music of a thankful heart.

In secret I have often prayed,
And still the anxions tear would fall,
But on the sacred altar laid,
The fire descends and dries them all.

Oft when the world with iron hands,
Has bound me in its six day's chain.
This bursts them like the strong man's bands,
And lets my spirit loose again.

Then dear to me the Sabbath morn,
The village bells, the shepherd's voice;
These oft have fond my heart forlorn,
And always bade that heart rejoice.

THE HAPPY MATCH.

"Now," said Harry Hemphill to his young wife, when they went to house keeping, "tis my business to bring money into the house, and yours to see that nothing goes foolishly out of it." This was the agreement with which they set forward in the world. He chose her first, because he loved her, and in the second place, because he knew she was sensible, economical and industrious—just the reasons which influence a sensible man in his choice now. And he thought it best that each should have a distinct sphere of action. Their interests were one and indivisible; consequently each had the same motives to act well the allotted part. His business called for his whole attention; he wished therefore to pursue it undestracted by other cares; for himself he looked for happiness only at home; there he expected a supply for all his wants, and he was of course not disposed to spend any thing abroad, in pursuit of what he thought every reasonable man ought to look for in the bosom of his own family. Her duties being all domestic, she was able to compass them the better by turning her whole attention to them. Her husband's business-doing habits; his temperate and correct life, had all the power of example; increasing her esteem, and doubling her anxiety to deserve his. They had married without waiting to get rich. They neither distrusted Providence nor each other. With little besides health and a disposition to improve it; they nevertheless had that strong confidence of final success which prudent resolutions inspire in those who feel that they have perseverance enough to adhere to them. Thus they began the world. To attach a man to his home, it is necessary that home should have attraction. Harry Hemphill's had. There he sought repose after the toil and weariness of the day; and there he found it. When perplexed and low spirited, he retired thither, and amid the soothing influence of its quiet and peaceful shades he forgot the heartlessness of the world, and all the wrongs of men. When things went ill with him, he found always a solace in the sunshine of affection, that in the domestic circle beamed upon him and dispelled every cloud from his brow. However others treated him—there, all was kindness, and confidence and affection; if others deceived him, and hypocrisy with its shameless face, smiled on him to delude and injure him, there, all was sincerity; that sincerity of the heart which makes amends for suffering, and wins the troubled spirit from misanthropy.

Nothing so directly tends to make a good wife, a good house keeper, a good domestic economist, as that kindness on the part of the husband which speaks the language of approbation, and that careful and well directed industry which thrives and gives strong promise that her care and prudence will have a profitable issue. And Mary Hemphill had this token and this assurance.

Harry devoted himself to business with steady purpose and untiring zeal; he obtained credit by his plain and honest dealing; custom by his faithful punctuality and constant care; friends by his obliging deportment and accommodating disposition. He gained the reputation of being the best workman in the village; none were ever deceived who trusted to his word. He always drove his business a little before hand, for, he said, "things go badly when the cart gets before the horse." I noticed once a little incident which illustrated his character.—A thrifty old farmer was accosted in the road at the end of the village by a youngster, who was making a great dash in business, and wanted to loan a few hundred dollars. The wily old man was perfectly ignorant of where it could be had, and sidled off from him as soon as he could. He rode directly down to Hemphill's and told him he had a few hundred dollars to loan, and wished he would take it; the payments should be easy; just as would suit. Indeed, replied Harry, you have come to a bad market. I have a little cash to spare myself, and have been looking round these two weeks for a good opportunity of putting it out.

While Harry was prospering in his business, all went like clock-work at home; the family expenditures were carefully made; not a farthing wasted; not a scrap lost: the furniture was all neat and useful, rather than ornamental; the table plain, frugal but wholesome, and well spread; little went either to the seamstress or tailor; no extravagance in dress; no costly company keeping; no useless waste of time in ceaseless visiting; and yet the whole neighbourhood praised Mary Hemphill, and loved her; she was kind without ostentation or sacrifice: sociable without dissipation. And while few people lived more comfortably, none lived more economical.

The results of such management can never disappoint the expectations to which it looks. Even the angry frown of misfortune is almost put at defiance. A vantage ground is soon gained which the storm seldom reaches. And the full reward comes in its proper time to crown the meed of lives thus spent.

The music of Harry's tools was in full play in the morning that I left the village for a distant residence. It was not yet sun-rise. And as the coach bore me rapidly past the cool and quiet residence of the villager, I saw the door was open, and the breakfast smoking on the table. Mary in her neat morning dress and white apron, blooming in health and loveliness, was busy amid her household affairs, and a stranger who chanced to be my fellow passenger to the city, observed it, and said —"There is a thriving family; my word for it." And he spoke well.—There are certain signs always perceptible about those who are working things right, that cannot be mistaken by the most casual observer.

On my return to Alesbury, many years afterwards, I noticed a beautiful country residence on the banks of the river, surrounded by all the elegance of wealth and taste, richly cultivated fields stretching themselves out on every side as far as the eye could reach; flocks and herds were scattered in every direction. It was a splendid scene; the sun was just setting behind the western hills; and while a group of neatly dressed children sported on the adjacent school-house green, the mellow notes of the flute mingled with their noisy mirth. "There," said an old friend, "lives Harry Hemphill; that is his farm: those are his cattle; here is his school-house, and these his own, and some orphan children of his adoption, which he educates at his own expense, having made a noble fortune by his industry and prudence, he spends his large income in deeds of charity, and he and Mary mutually give each other the credit of doing all this.

My heart expanded then; it expands still, when I think of them, and I pen their simple history in the hope, that as it is entirely imitable, some who read it will attempt to imitate it.

Trenton Emporium.

Good Cider.—A writer in the N. York Daily Advertiser, says, that good cider can be made any where of good fruit, by the following method: When your apples are well ground, wet your straw with the juice instead of water: put some straw in a cask next your receiving tub, with a blanket on it, to filtrate or strain it; then put it into a good clear strong cask immediately; suffer it to have as little air as possible to prevent fermentation. When your cask is full bung it up tight, and remove it in your cellar, not to be disturbed for one month at least. This cider will retain its sweetness for years, and be as clear as needful; it will be fit for bottling in four weeks. It should not be removed in the cask it was put up in, but racked into another. If there be any who doubt this mode, let them try one cask after the above method.—The foregoing is certified from experience.

ACCURATE FIRING.—It is stated in the Boston Daily Advertiser, that of 52 shots lately thrown at a target three quarters of a mile distant by the Boston Sea Fencibles, 44 entered the target, many of them near the centre.

EDUCATION.

THOMAS D. and Mrs BURCH propose teaching a School (in the house of Col. Drake, nearly opposite Mrs. Keen's Inn) the exercises of which will commence the 1st day of November next, when the following branches will be taught, viz.

Spelling, Reading, and Writing, per Quarter, - - - - dols. 4.
Arithmetic, Geography, History, and Grammar, - dols. 6.
Plain and ornamental Needlework, - - - - dols. 6.
Book Keeping, by double entry, dols 10.

It is expected that the tuition will be paid in advance.—Refer, to the Rev. Nathan Hall, Thomas T. Skillman, Colonel Drake, William T. Smith and James V. Hedenburgh.

Oct 21, 1826—43 3t.

STAMMERING.

MR. WM. YATES, *sole agent* of Mrs. Leigh for relieving impediments of speech in the Western States, and Tennessee, informs the public that he has established an institution for that purpose at LEXINGTON, KY. to continue NO LONGER THAN THE 31st OF NOVEMBER NEXT. From his uniform success in treating impediments of speech at Cincinnatti, he assures the public that all stammerers can be cured. Terms according to pecuniary circumstances, and to be so modified and arranged as to suit the circumstances and convenience of each applicant. Should no benefit result from a *bona fide* trial of Mrs. L's system on the part of the stammerer, the equivalent shall be returned. Letters addressed to Wm. Yates, Lexington, (*post paid*) will be duly attended to.

Oct. 16, 1826.